the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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OF RELIGION

JUNE 3, 1959

. CARLSEN

HAPPY DAYS AT THE DOOR OF HOPE MISSION
FORMERLY IN SHANGHAI (SEE PAGE 9

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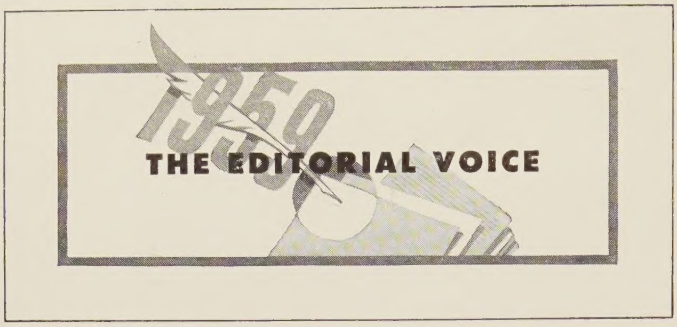

NEEDED: A REFORMATION WITHIN THE CHURCH

The first look of the church is toward Christ, who is her Head, her Lord and her All.

After that she must be self-regarding and world-regarding, with a proper balance between the two.

By self-regarding I do not mean self-centered. I mean that the church must examine herself constantly to see if she be in the faith; she must engage in severe self-criticism with a cheerful readiness to make amends; she must live in a state of perpetual penitence, seeking God with her whole heart; she must constantly check her life and conduct against the Holy Scriptures and bring her life into line with the will of God.

By world-regarding I mean that the church must know why she is here on earth; that she must acknowledge her indebtedness to all mankind (Rom. 1:14, 15); that she must take seriously the words of her Lord, "Go ye into all the world, and preach the gospel to every creature" and "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The task of the church is twofold: to spread Christianity throughout the world and to make sure that the Christianity she spreads is the pure New Testament kind.

Theoretically the seed, being the Word of God, should produce the same kind of fruit regardless of the spiritual condition of those who scatter it; but it does not work that way. The identical message preached to the heathen by men of differing degrees of godliness will produce different kinds of converts and result in a quality of Christianity varying according to the purity and power of those who preach it.

Christianity will always reproduce itself after its kind. A worldly-minded, unspiritual church, when she crosses the ocean to give her witness to peoples of other tongues and other cultures, is sure to bring forth on other shores a Christianity much like her own.

Not the naked Word only but the character of the witness determines the quality of the convert. The church can do no more than transplant herself. What she is in one land she will be in another. A crab apple does not become a Grimes Golden by being carried from one country to another. God has written His law deep into all life; everything must bring forth after its kind.

The popular notion that the first obligation of the church is to spread the gospel to the uttermost parts of the earth is false. *Her first obligation is to be spiritually worthy to spread it.* Our Lord said "Go ye," but He also said "Tarry ye," and the tarrying had to come before the going. Had the disciples gone forth as missionaries before the day of Pentecost it would have been an overwhelming spiritual disaster, for they could have done no more than make converts after their own likeness, and this would have altered for the worse the whole history of the Western world and had consequences throughout the ages to come.

To spread an effete, degenerate brand of Christianity to pagan lands is not to fulfill the commandment of Christ or to discharge our obligation to the heathen. These terrible words of Jesus haunt my soul: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

To win men to Judaism from among the Gentile nations was altogether a good and right thing to do. Thousands of happy converts were won to the religion of Moses during the years of Israel's spiritual ascendancy; but at the time of Christ Judaism had sunk so low that her missionary effort wrought actual harm instead of good.

It would appear logical that a subnormal, powerless church would not engage in missionary activity, but again the facts contradict the theory. Christian groups that have long ago lost every trace of moral fire nevertheless continue to grow at home and reproduce themselves in other lands. Indeed there is scarcely a fringe sect or heretical cult these days but is enjoying amazing success among the backward peoples of the world.

The evangelical wing of the church has in recent years become world-regarding to a remarkable degree. Within the last twenty years evangelical missionary activity on foreign fields has been stepped up tremendously. But there is in the whole thing one dangerous weakness. *That weakness is the naïve assumption that we have only to reach the last tribe with our brand of Christianity and the world has been evangelized.* This is an assumption that we dare not make.

Evangelical Christianity, at least in the United States, is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints. Our models are successful businessmen, celebrated athletes and theatrical personalities. We carry on our religious activities after the methods of the modern advertiser. Our homes have been turned into theaters. Our literature is shallow and our hymnody borders on sacrilege. And scarcely anyone appears to care.

We must have a better kind of Christian soon or within another half century we may have no true Christianity at all. Increased numbers of demi-Christians is not enough. We must have a reformation.

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The 1960 General Council will be held in Portland, Oregon.

Christ's Universal Invitation

"O glad and glorious gospel,
Blessed news of God to man."

By DR. WILLIAM H. WRIGHTON

THE last words of great men have always been highly cherished. When Cookman died he cried in triumph, "I am sweeping through the gates." The poet Schiller looked up and said: "Many things are growing plain to me now."

Among closing words of Sir Walter Scott are these, "I have been perhaps the most voluminous author of my day, and it is a comfort to me now to think that I have never tried to unsettle any man's faith, and that I have written nothing which on my deathbed I would want blotted out."

"The best of all is God is with us," was the remark of John Wesley as he bade his friends farewell. Jakob Behmen cried, "Open the door and let in some of that music." He was hearing the choirs of the redeemed. "Drive on," were the last words of that mighty Welsh preacher, Christmas Evans.

The Lord Jesus spoke the words of the Great Commission not as His last before dying. He spoke them after He had risen in power from the dead. He had made an end of sin. The scepter of all power had been placed in His hands. Because of this He could send forth His servants with perfect assurance of their success.

The Church's call to be missionary is based on a timeless foundation found in the heart and character of God. It is not an afterthought of the divine mind. It is the outflow of His riches of grace toward men. "God so loved the world"—that is why the commission is universal. "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Christ died for all. "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." Therefore He sends His gospel into all the world, that the invitation might be as broad as the provision He has made.

Christ had the right to issue this universal commission. Satan is called the god of this world, but he has not the right to be. He is ruler because man has placed himself voluntarily under his authority. Satan has neither inherited nor purchased this authority, but Christ has done both of these things. God has made Christ "heir of all things," and has given Him the heathen for His inheritance, and the uttermost parts of the earth for His possession (Psa. 2:8). Besides this, Christ has purchased it by His own blood and put it under a probation of grace to give it the opportunity to own His authority. The virtue of the Deity has been poured forth from the smitten Rock of Ages and it is sufficient even if there were a million worlds filled with sinners. There is enough; therefore He commands His people saying, "Go quickly into all the world and call all men to the 'Fountain filled with blood, drawn from Immanuel's veins.'"

The gospel is good news. It tells of the *forgiveness of sins.* When sin defiles the conscience the heart is made sad. Every man whose conscience is not seared as with a hot iron feels his need of forgiveness. He knows he cannot appear before the holy God unless sin is forgiven. Our glad message reveals how those sins have been righteously dealt with in Christ, how God the moral governor of the universe has found a way to forgive in harmony with His eternal principles of holiness, justice and truth.

Cleansing and victory over sin are included in the terms of the Great Commission. It would be but a poor salvation if it forgave the past and brought no present help. The sinner may dwell in the victorious fellowship of Christ through the blood that cleanseth us from all sin and through the power of His resurrection.

The gospel shows us *sonship.* It lets us know our relation with God in Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and it fills us with the blessed expectancy of perfect likeness to Christ at His coming.

The essential needs of man are met in the provisions of the gospel. "The One that made my heart made this Book," said the Chinese inquirer of the Bible. Its suitability does not depend upon latitude or longitude.

Men everywhere need a Saviour. "Read that again," said Kajarnak to the missionaries in Greenland. "I also want to be saved." Men need a divine Friend who can enter into their lives, strengthen in hours of sorrow and uphold in moments of temptation. Men need the Holy Spirit to enlighten their darkened minds and to regenerate their spirits.

The gospel we are commissioned to preach and teach today is suited to the whole creation, for it speaks of good things to come, when Christ shall reign and the universe shall bask in His light; when even the creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

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Dr. William Hazer Wrighton is a well-known Bible teacher and author.

What we'll remember about

Council at Buffalo

Buffalo's late spring and cool days . . . tulips, forsythia and snow flurries . . . the beautiful Byzantine interior of the First Presbyterian Church . . . their cordial hospitality and spacious accommodations . . . acoustically perfect Kleinhans Music Hall . . . delighted greetings and between-meetings fellowship . . . The biggest Council—1,021 accredited delegates and several hundred others, from Holland, Puerto Rico, Mexico, eighteen mission fields . . .

The Sunday school conference—"155,000 in 1959!" . . . Dr. R. R. Brown and forty years of the Preachers Chorus . . . "*Wait* for the promise . . . *Work* while 'tis day . . . *Watch* for His appearing" . . . The keynote address by Rev. J. E. Davey: "We must have Christ in our midst—the object of our worship, standard of our life, the source of supply and secret of power" . . . The response at all the services . . . men and women making new commitments to Christ and His calling . . .

Dr. Alan Redpath's easy-to-listen-to English accent . . . "The world will never be redeemed until it meets a miracle in ordinary human flesh . . . Are our sails set to catch the wind of God so that miracles can happen? . . . God can't hear our prayer when our confidence is in programs . . ."

The "Nyack Quartet" (Palma, Rees, Caston, Eck) twenty years later singing "Jesus, Rose of Sharon" and "In the Twinkling of an Eye" . . . 7,000 Christians in Laos . . . "The Great Commission is not a command but an assumption by Jesus . . . Our message is the Word of the Lord—His sovereign grace which produces faith and leads to action . . ."

The solemn and moving Communion service . . . "O Thou in whose presence my soul takes delight" . . . W. G. Weston's message of healing . . . the manifest desire to receive life and health from God . . . Dr. Redpath's last message—"Shall I offer Him that which cost me nothing?" Yielding to God's pressure brings power, peace . . .

Seeing everyone and finding no one in that spacious lobby after meetings . . . The splendid chorus from Nyack Missionary College and the old hymns —every word heard perfectly in the last row in the balcony! . . . Dr. Tozer and the "Divine Perfections" . . . There are external gains in Christianity but internal—and most serious—losses. "We have lost the concept of Majesty, the awareness of the invisible and eternal . . . we're now looking for red lights and places to park . . . we have lost reverence and worship, the consciousness of the indwelling Presence . . . *Be Thou exalted, O Lord . . . hallowed be Thy name.*"

Reminded of our world-wide fellowship . . . "Though sundered far, by faith they meet/Around one common mercy-seat" . . . Dr. Turner's morning message . . . "Revivals are not something desirable; they are imperatively needful . . . Happy is the man, the movement, that comes to the place of listening to God."

"This Day" on our mission fields . . . The Salvation Army Band and police escort for the missionary procession . . . colorful and strange costumes . . . the "international choir" . . . Dr. Brown's missionary fervor . . . The Islands: "Come—teach the Word to 10,000" . . . the Chinese temple musicians . . . Over half of our total missionary responsibility in India, Thailand and the Indo-China peninsula . . . Veteran missionary George Breaden's burden for the Moslems . . . "It would take a strait jacket to keep me from going back" . . . "This is not the day of A. B. Simpson nor the day of the 'missionary kids' that will follow us; it is

(Continued on page 19)

Elected at Council

General Council, meeting in Buffalo, N. Y., May 13-18, elected the following persons at its concluding session:

Rev. L. L. King, re-elected Foreign Secretary for a term of three years.

Dr. A. W. Tozer, re-elected editor of THE ALLIANCE WITNESS for a term of three years.

Rev. L. W. Pippert was elected Home Secretary for a term of three years. Mr. Pippert has served as superintendent of the Northwestern District for the past seven years.

The offices of Education Secretary and Publication Secretary were referred to the Board of Managers for one-year appointments after the candidates nominated withdrew their names just prior to election. Dr. Julian A. Bandy had been nominated for the office of Education Secretary, and Rev. Harold J. Sutton had been nominated as Publication Secretary. Mr. P. B. Christie consented to serve as Acting Publication Secretary and Rev. W. F. Smalley as Acting Education Secretary.

Rev. Gordon H. Keeney, Miami, and Dr. K. C. Fraser, Pittsburgh, were re-elected to the Board of Managers, and Rev. L. L. Brooker, of Toronto, was elected for the first time. The term is three years.

The Committee on Council Arrangements (to serve one year) was elected as follows: Rev. E. W. Richards, Rev. W. H. Brooks, Rev. G. E. McGarvey, Rev. W. V. Yaggy, Rev. J. T. Zamrazil. Dr. H. L. Turner, Rev. W. F. Smalley and Rev. B. S. King serve on this committee *ex officio*.

Elected to the Committee on Rules for three years were Rev. Neil E. Fye and Rev. C. E. Turner.

Two members were elected to the Committee on Salaries for a three-year term: Rev. W. M. Caston and Rev. R. M. Uhlinger.

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W. D. CARLSEN

A gifted Chinese Bible teacher giving a lesson on the Tabernacle . . . Though the church is scheduled for destruction, Communists use it in the meantime to build their own society . . .

China, Communism and the Church

By HELEN SIGRIST

EVEN after the last missionaries left Red China it was still possible to send some Christian literature behind the Bamboo Curtain. Now these shipments have been cut off.

Slowly, slowly the restrictions on the Chinese church are becoming tighter. It is planned that no one may teach or preach Christianity who is not registered with the government-controlled church organization called the Three Self Movement. No classes or prayer meetings may be legally held outside church buildings. More and more churches are being "consolidated." It is reported, for example, that two hundred Shanghai churches have been reduced to twelve. Sunday work cuts church attendance. Surplus pastors are given work in factories or on farms.

All this must be confusing to those who took at face value statements of Chinese religious leaders and some foreign visitors that the church was free and making progress. When brighter news was coming through, some Christians thought the Chinese government had been forced to compromise with the church and hoped that there was a real and permanent change in Communist antireligious policy. They accepted a view that Communists didn't mind having circulated among churchgoers, but which no open Communist would be likely to support.

Red teachings, it is true, are not inflexible. If an economic program will not work, Communists will eventually change it. The heart of Communism, however, is not a purely economic or political theory. That which is basic—and unchangeable—is a philosophy that interprets every phenomenon in the universe—dialectic materialism. Those who explain Communism to Christians usually seem to assume that they understand what this is, or that they are unwilling to try to understand. Perhaps those who know the term will be patient. Perhaps those who usually find such things dull will remember that we cannot afford to be ignorant of the force that threatens our world.

Materialism—in philosophy, not as a way of life—is the teaching that there is nothing but matter, that mind is only a function of matter. Since there is nothing that could have created it, matter must be eternal, ever changing, self-directing. Thus the atheist's "matter" is just as wonderful and as impossible to comprehend as God, but there is nothing to demand obedience and righteousness from him. Though Communist parties may in some countries accept rank-and-file members who believe in God, atheism is basic and essential to Communist theory and would be retained even if other beliefs were changed.

The "dialectic" part means that in life and nature all things are made up of opposite factors, as the positive and negative forces in the atom, and that changes take place because of the conflict of these forces, resolved as something new is formed. History is explained materialistically as a result of man's environment, and dialectically, as the result of conflict, especially between social classes. A new society begins to grow within the old until the living part of the old is consumed and only a shell remains, which must be broken. Each new society is progressive and good until it in turn develops contradictions and class war. Declining feudalism, for instance, produced artisans and moneylenders who took power as manufacturers and finance capitalists. The capitalist system

brought with it new political forms suited to its needs for development, and new customs, new art, new religious organizations. It also brought its own problems, or new forms of old ones. Communists accuse capitalism of breeding economic crises and wars for markets and materials, and of fostering crime because of false standards and failure to give opportunity to all. They do not face one fundamental question: Communist and Christian philosophies agree that man made his own society with its problems; is there not then something innate in man—selfishness and sin—that keeps driving him to create evil social relationships?

To a Communist nothing is outside the scope of this philosophy. In this sense art is political and biology is political. How much more, then, anything so important to man as religion? How oddly it strikes one with some understanding of Communism to hear church leaders seriously propose that because the church is nonpolitical from our point of view we can fearlessly explain this to Red leaders and can expect freedom to preach the simple gospel!

It is this "simple gospel" that contradicts dialectic materialism more devastatingly than any economic theory or political philosophy. Because he sees this clearly, a Communist finds it hard to believe that Christians are sincere in calling themselves unpolitical. Only when man accepts materialism can the Communist paradise be built. Hence religion is the ultimate enemy. But the first danger to the revolution may be guns and planes, so the Communist welcomes armed help from anyone. The second foe may be private enterprise production, so he rallies all elements of the population to build socialist production—including the church. He knows that old customs and old religions do not die overnight. He can wait.

During the transition period the Communist Party never for a moment thinks of the church as neutral. Though scheduled for destruction, the church must be made to help build the new society. As Communist Party members work within sports and chess clubs or labor unions, so they plan a step-by-step program for the church.

Before the revolution the average Chinese Christian worker had heard little about Communism except for general denunciations. Now, in addition to his job and his "volunteer" projects, he has classes and meetings. He lives under pressure. He wonders whom he can trust, even in the church. He hears of tremendous economic advances, and he may hope that one day Communism may bring good to his country. Or he may remain stubbornly skeptical of the new teaching, and yet not understand its full meaning or what he ought to do.

No one knows the fate of believers in China, except that all have undergone intensive re-education and Communist indoctrination

C. D. HOLTON

W. D. CARLSEN

Except through the testimony of some godly elder, young Chinese now have little chance of hearing the gospel

It is unlikely that he is asked to renounce Christ. Each choice is small, but there are new ones daily. He is tired and feels himself alone. Besides, many of the things the government asks him to support are not evil—joining in neighborhood improvement, for instance, or an educational campaign. Then there comes a resolution about war, on issues he doesn't understand; but it seems that rich America is causing trouble in the world. He may have loved some American missionary, but it is not hard to remember unlovely Americans. He is Chinese. He must support his country. Is it not true that "the powers that be are ordained of God"?

It is as though the Chinese Christian were on a tiny raft, caught in the swirling floodwaters of collaboration with Communism. Each of us should ask himself, "How easy would it be for me to go against the flood?"

To continue an imperfect figure of speech, we can help by throwing across the waters the ropes of intercessory prayer. We must learn, too, from what happened in China so that we do not repeat in other countries the mistakes we made there. We have no excuse now for underestimating the importance of building local churches, and must not be too easily satisfied by a mechanically administered "party line" on the indigenous church.

Of course God is working in Red China. There is no force of man or devil that can resist the almighty power of God, and there are com-

munities where men and women of prayer have seen many persons brought to salvation. There may have been more revivals in local churches than we can know about, for reports are few and scattered. But if revival is to spread, or even continue, there must be prayer support for the courageous as well as for the weak and wavering.

When concern for believers in Red countries is expressed, some good Christians—the same ones who speak vigorously of America's deep need for revival—react as though concern for the Chinese church were doubt of the power of God.

First we are reminded of the promise that the gates of hell shall not prevail against the church. True, but there is no promise that any given section might not be wiped out if it does not remain faithful. Once, for example, there was a church in North Africa. It died. It lost its separation from the world, its zeal to reach the lost, its love for Christ—its reason for being. It had nothing with which to withstand pressure.

Then we are told with pious solemnity, "But persecution builds the church." Such formulas need to be examined. It is not persecution itself, which is of Satan, which builds the church. It is the withstanding of persecution by giving strong and faithful testimony that brings the power of God into action, and He builds the church. We must be careful not to use a platitude as an excuse for lack of prayer support for brothers in mortal combat. We would never have been told to pray for one another if it were not a necessity.

It is one thing, though, to say that we must pray for China and for Chinese Christians. It is quite another to do it. Should we just add "God bless the Christians in China" to a prayer ritual?

This is a hard question, and one that itself requires more prayer than we seem to be giving it. We have prayer reminders and published material on mission fields where we can go freely to preach and teach and where we can distribute Bibles and tracts. We have public prayer—not as much or as often as would be desirable—for those fields where we are working. But the one that

CHINESE NEWS SERVICE

You don't know how to pray for China? You can take a map of China and pray for her ever-growing cities, the thousands of towns and villages, and for the Christians still there.

can be reached by no means except intercession doesn't seem to be worth as much consideration as the others. It would almost seem that we do not expect much from prayer unless we can be right in there to do something with our hands.

In private prayer we need definiteness, yet most of us who have never been to China cannot uphold individual Christians there by name. Some of us can remember missionary activity of other days and this may help. But any of us could imitate the missionary pioneers who began to pray over maps of a country that God had laid on their hearts. Let us open the atlas. There is China, spread before us. There are the cities, growing ever larger; there are the thousands of towns and villages. We may remember some as having churches or missionary outposts.

We need not know the exact burdens or fears or problems, but God knows. We could bring before Him the Christians in each place, seeking for them wisdom and strength and peace. We could remember how burdened they must be that children and loved ones should not be poisoned by the constant soul-destroying propaganda. We could pray that they may make time to study the Bible; that they may pray more, not less; that their desire to know the Lord may increase. Though we may not know what tactics Satan may be using right now against our brothers in these places, we could claim in their behalf the restraining power of the blood of Christ.

It is much easier to pray for little things for ourselves or for those close to us. There is less resistance and we may see answers very quickly. If we pray for the church in China we may not see the answer this week or next—or even, for that matter, until we reach heaven. Of one thing we may be sure: We will be tempted every day to think we are wasting our time. Yet we know God hears and answers if we pray "in faith, nothing wavering." Out of this experience we might acquire a new understanding of prayer support for missionaries and churches.

Nothing should be undertaken because of human exhortation alone. Nothing will be accomplished by those convinced by reason only. If any of us are quietly impressed by the feeling that prayer for the church, and especially the persecuted church, is in God's will for us, we have a responsibility. Do we dare let that impression be crowded out? Do we dare forget? ◆ ◆ ◆

"Double-mindedness"—An Exposé and a Solution

A review by Rev. Gilbert H. Johnson

The Double Mind, by Don J. Kenyon. Zondervan Publishing House, Grand Rapids, Mich. 83 pages, $2.00.

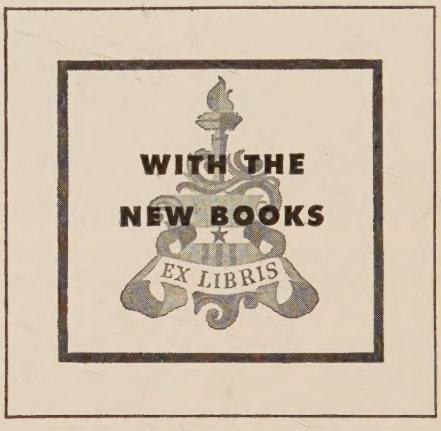
Rev. Don J. Kenyon is Professor of Bible and New Testament at the Nyack Missionary College and is well known throughout The Christian and Missionary Alliance for his Bible ministry at our summer conferences.

This "expository and devotional study from the Epistle of James" reveals deep, spiritual insight into the diseased condition of the church, "double-mindedness." The purpose of the Book of James is to expose this condition of heart and offer practical solution. The author not only sees the truth in this epistle but supports it by many other portions of the Word of God, including an excellent portrayal of Jacob. The book is a call for consistency in the Christian life which is possible only through purity of heart.

Mr. Kenyon sets forth most clearly the contrast between James and Paul in regard to the question of faith and works. "Paul is saying: 'Work cannot give you a right standing before God; He sees your heart response to His Word.' James is saying: 'The kind of faith that gives assent to God and His Word and does nothing about it is not faith at all.' Paul is concerned with God *esteeming a man* right inwardly because of his faith in the finished work of His Son. James is concerned with *man esteeming himself* in right standing with God inwardly when his outward conduct bears witness to his inward barrenness."

In dealing with the subject of divine healing, the author fearlessly faces the reader with some grim realities. It is here that the "double mind" is much in evidence. "To feel better rather than to be better is the cry of the flesh" (p. 80). But do not misunderstand: there is no doubt as to the reality of divine healing. Obviously more people would be healed if there were both an apprehension of the truth and obedience to the truth. Please examine carefully the following quotation: "There is no element of cynicism in the following question. Where are we to find a body of elders who will band together with holy desire, willing to confess before each other their accumulated sins, pray for one another until they can with single-minded confidence petition God with boldness for the physical need of an afflicted brother? If such can be found *so can* the deliverance be found! It is always people who have forfeited the simplicity of faith because of their sins who look to their theologians to redefine and adjust their doctrines to their moral level. The revival of genuine Christianity in the Church is always accompanied by a resurgence of her supernatural gifts" (p. 81).

This book is written in an excellent literary style. It is most readable, while employing the language of a scholar. Every sentence is carefully constructed and packed full of truth. It strikes a deathblow to the easy living and superficial thinking of many Christians and challenges them to single-mindedness in which faith becomes genuine because the springs of the life have been made pure through obedience to the Word of God.



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The Deeper Faith, by Gordon Girod. Reformed Publications (1958), Grand Rapids, Mich. 135 pages, $2.50.

According to the subtitle, this is an exposition of the Canons of the Synod of Dort. It is as much a popular, uncritical defense of Unconditional Election, Limited Atonement, Total Depravity, Irresistible Grace, and Perseverance of the Saints as an exposition. The author goes straight down the line in defense of these doctrines. He admits no problems in accepting their harsh implications.

To him it is a case of all white and all black. When the apostle Paul concluded his great discourse on election and human responsibility in Romans 9-11, he cried, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But this note is lacking in Girod's volume. He is so uncritically sure of his position that he is not even aware of his own contradictions. For example, in extolling irresistible grace he says, "My name is in the Lamb's Book of Life . . . Not because of anything which I have believed. . . . The grace of God is irresistible . . . By His sovereign power He broke my rebellious will. He saved me when I would not be saved. . . . He made me believe when I would not believe." But in contradiction to this he calls upon the unregenerate to make this moral response: "If there is no real desire in your heart to serve God, get down on your knees; plead with God, plead with Him that He may implant that desire in your heart. . . . It may be that God will have you for His own, but that you have not yet learned to submit to the will of God."

Suited to adherents to the Five Points of Calvinism who want confirmation. Others in need of light and assurance are referred to the Bible.—S. A. Witmer.

The General Epistle of James, ed. by R. V. G. Tasker. William B. Eerdmans Publishing Company (1957), Grand Rapids, Mich. 144 pages, $2.00.

This attractive little book is of such convenient and compact size that a dozen of them might be carried in a brief case. It is one of a series of commentaries on the New Testament known as the Tyndale series, edited by R. V. G. Tasker, of the University of London, and Edward Young, of Westminster Theological Seminary.

The volume begins with a thirty-eight-page introduction to the Book of James. Then follows the chapter and verse treatment. While problems involving scholarship are not neglected, the book is ideal for use by busy pastors and lay workers. There is a careful balance of scholarly attention to translation and interpretation, and explanation for the rank and file of Christian workers.—Harold C. Mason.

Archaeology and the Old Testament, by J. A. Thompson. Wm. B. Eerdmans Publishing Co. (1957), Grand Rapids, Mich. 121 pages, $1.50.

This is another of the attractive, convenient and inexpensive books of the Pathway series. The author served as director of the Australian Institute of Archaeology in Melbourne and was lecturer in Old Testament Studies in the Baptist Theological College of New South Wales. The book is succinctly and clearly written, and the reader gains not only a sense of the value of archaeology in Biblical studies with its proofs and helps to understanding of the Old Testament, but a concise and intriguing review of Old Testament history. The book is full of historical information and side lights useful for both ministers and laymen. It would be an excellent textbook for leadership training classes.—Harold C. Mason.

DAVID R. ENLOW, Editor

AT HOME

Wheaton college expects new chapel by June, 1960: President V. Raymond Edman, of Wheaton College, announces that the college Board of Trustees has authorized the letting of a contract for a new chapel auditorium to be completed by June, 1960. The cost of the proposed building plus furnishings will be near $1,500,000.

●

CBMC plans conference in Hawaii: Directors of Christian Business Men's Committee International, at their midyear board meeting in Orlando, planned a post-Seattle convention conference in Honolulu next year. The Seattle convention is scheduled for October.

ABROAD

Ghana called product of Christianity: The new African state of Ghana "owes its very life to the Christian faith," says Rev. Peter K. Dagadu, secretary of the Ghana Christian Council. Dagadu made the statement in a sermon preached on the occasion of Ghana's second independent anniversary.

●

Japanese Anglicans celebrate 100th anniversary: On April 7 Anglicanism was one hundred years old in Japan. Sixty bishops and clergymen from eleven nations participated in Tokyo celebrations. More than 4,000 persons gathered in the city's metropolitan gymnasium and heard an address by the Right Rev. Arthur Lichtenberger, presiding bishop of the Protestant Episcopal Church in the U. S. A. The Archbishop of Canterbury, Dr. Geoffrey F. Fisher, and Archbishop Reginald Charles Halse, of Brisbane, Australia, were also present.

●

Lutheran pastor jailed by German Reds: A Lutheran pastor has been jailed in Magdala, East Germany, for possessing Western medical supplies, according to the official East German news agency. Rev. Alfred Krasukopf was given a ten-month sentence, the agency said, and charged with conducting illegal healing practices among the people of his parish.

●

Newspaper ads aid Baptist missions: Advertisements carrying evangelistic messages and the offer of a free copy of a gospel booklet on request brought more than 800 letters to Baptist headquarters in Rio de Janeiro recently.

Korean chaplains confer: The Republic of Korea chaplaincy, which is the largest in Asia, held its first joint conference in Seoul recently. The convention, which was attended by 233 chaplains of the ROK army, navy and air force, was aimed at providing spiritual uplift to the "ministers in uniform" as well as the solution of mutual problems in the ROK chaplaincy.

MISSIONS

India missionaries on decline: According to figures published in New Delhi, India, the government has been reducing the number of missionaries during the past two years. According to figures released there were 5,691 missionaries in India in January, 1956; 5,521 in January, 1957, and 4,844 in January, 1958.

●

Medical mission surveys Philippines: The Marine Medical Mission, often called "God's Navy," is currently surveying the Philippines as a possible future field of operation. The organization, known for the ministry of its ship *Willis Shank* along the coast of Alaska and British Columbia, maintains floating medical clinics and conducts vacation Bible schools in remote areas. The mission is studying the possibility of such a ministry among the hundreds of populated but hard-to-reach islands of the Philippine archipelago.

●

Refugee home, TEAM merge in Taipei: The Door of Hope, a children's refugee center in Taipei, Taiwan, recently announced its merger with The Evangelical Alliance Mission (TEAM) in the interests of boosting its continuing ministry of caring for homeless children. The children's refugee home had an exceedingly fruitful ministry on the China mainland following its establishment there in 1901 by Miss Gladys E. Dieterle.

PEOPLE

Methodist bishops name new president: New president of the Methodist Council of Bishops is Bishop Marvin A. Franklin, of Kackson, Miss. He succeeds Bishop G. Bromley Oxnam.

PEOPLE SAY

Roger Arnebergh, Los Angeles City attorney: "Probably the most significant crime statistic is that in recent years crime has been increasing about four times as fast as population. In other words, the startling increase in crime is not due only to population increase, although this is a factor, but crime is increasing four times as fast as it should if population increase were the only factor."

THE PRESS

New book by Dr. Kilby: *Minority of One*, a biography of Jonathan Blanchard written by Dr. Clyde S. Kilby, of the Wheaton College faculty, was released early in May. A tribute to Dr. Blanchard, first president of Wheaton College, it is the first publication commemorating the college's centennial year—1960.

WELDON B. BLACKFORD, Editor

Summer Success

By ELEANOR McARTHUR

So you're going to camp! Let's sit down for a few minutes and think about how this can be your most profitable summer vacation.

Youth camp was just about over as we gathered around the open fire for our final song fest. Through the dancing firelight I could see the faces of young people, some radiantly happy as they sang with real joy unto the Lord, others betraying a tinge of disappointment and regret. What made the difference? Why was camp for some such a rewarding experience, while others seemed to have missed the full blessing?

Were we to talk to these young people the responses would vary, but from them we could formulate basic principles and attitudes which make the difference between a wasted or worthwhile holiday. Let's look at some of these things that we should think about even before going to camp.

Fellowship with God. "I'm going to a Christian camp; won't this be taken for granted?" you ask. May I be very emphatic when I say "No." Fellowship with God can never be taken for granted. However, no other surroundings will be more conducive for such fellowship, so don't miss it!

The past twelve months you have spent in the rush and routine of city life. The oppressive congestions of crowded streets, massive buildings and smoke-clouded skies have eclipsed God's creative handiwork, while rattling streetcars and insistent street callers have dimmed the music of heaven. Seek that quiet, pine-shaded place during camp days, and in the stillness of the woodland catch again God's still small voice.

Don't be afraid of the quiet place away from the crowd. In such moments when thoughts flow freely man's soul may find its greatest expression in God. The poet expresses it:

"When through the woods and forest glen I wander,
And hear the birds sing sweetly in the trees,
When I look down from lofty mountain splendor,
And hear the brook and feel the gentle breeze,
Then sings my soul, my Saviour, God to Thee,
How great Thou art, how great Thou art."

Feed on His Word. Camp days provide opportunity to learn from godly men new and deep truths from the Scriptures. Sad to say, there is many a shut ear and cold heart and some young people have gone back home spiritually empty because of an unwholesome attitude toward the daily Bible studies. Perhaps the reason is that some young people feel their grasp of the Scriptures is complete, while others refuse to use their minds. They offer the usual retort: "Too deep for me."

Just by way of contrast, imagine yourself in China for a moment. You have known nothing of freedom of worship for years and your only opportunity to learn from God's Word is for a brief period once a week, under guard. What would be your attitude if you were to be given an opportunity to study God's Word at an ideal location? Let us cultivate a respect and appreciation for God's Word which will count every opportunity to study it a precious moment.

Fellowship. One would hardly think that an exhortation on this line would be necessary, but just a warning or two may help.

Decide before you even leave for camp that you are going to meet and make as many new friends as possible. Perhaps you consider yourself reserved and a little shy; but remember, everyone is a stranger. Why not start a real project of making someone else feel at home? It will do wonders for you.

Be careful of going overboard the other way. One young girl told me in tears that what could have been a wonderful camp was ruined because of an indiscreet association with a young fellow. The sad part was that her reputation was ruined. Watch this!

Follow on. Is it too early before you go to youth camp to consider your attitudes when you come home? I think not. What were considered days of success may fade into insignificance if you allow yourself to slip from the spiritual heights you gained. Keep true to your consecration and vows and never look back. Go on and grow to new heights in Christ from all the things you learned.

Youth Camps

WESTERN DISTRICT. Oskalossa, Ia. Central Iowa Youth Camp. June 22-27.

EASTERN AND CENTRAL CANADIAN DISTRICT. Glen Rocks, Rosseau, Muskoka Lakes, Ont.

Senior Youth. June 27-29.

Teen Camp. June 29–July 10.

CENTRAL DISTRICT. Beulah Beach, Ohio.

Youth Conference. June 20-27.

Senior Camp. June 27–July 4.

SOUTHWESTERN DISTRICT. Arlington, Tex.

Youth Camp. June 27–July 5.

Summer Bible and Missionary Conferences

South Atlantic District
CAMP LO-MA-CO
Hendersonville, N. C.
June 26–July 4

SPEAKERS
Dr. Richard Harvey, *Evangelist*
Rev. and Mrs. Paul Morris, *Missionaries*
Rev. Les Black, *Youth*

For further information write to
Rev. John W. Dittmar
4029 Winfield Dr. Charlotte, N. C.

Okoboji Lakes Conferences
ARNOLDS PARK, IA.
(On Lake Okoboji)
July 31–August 9

SPEAKERS
Dr. Evan Welsh
Mr. R. G. LeTourneau
Mr. R. Stanley Tam
Mr. Don Bisdorf
Dr. Bill Carle

MISSIONARY
Rev. George Klein, *Gabon*

FREEDOM CONFERENCE
July 3-5
Rev. Gavin Hamilton
Rev. and Mrs. Raymond Nelson, *Musicians*

SUNDAY SCHOOL INSTITUTE
July 30, 31

SCHOOL OF MUSIC
July 31–August 9

MINISTERS' RETREAT AND WORKSHOP
August 27, 28

DEEPER LIFE AND PROPHETIC CONFERENCE
August 28-30

For further information write to
Dr. R. R. Brown
2006 Douglas St. Omaha 2, Nebr.

Western Canadian District
WHITEWOOD BEACH
Langford Park, Alta.
July 20-27

SPEAKERS
Rev. Alvin Martin, *Bible*
Rev. William Sibley, *Evangelist*

MISSIONARY
Miss Susan Dyck, *Japan*

For further information write to
Rev. E. M. Swanson
321B 19th St. N.W. Calgary, Alta.

South Pacific District
ALLIANCE REDWOODS
Camp Meeker, Calif.
July 25–August 2

SPEAKERS
Dr. Harry L. Turner, *Evangelist*
Rev. Harold M. Freligh, *Bible Teacher*
Rev. R. B. Jordan, Jr., *Youth*
Mr. and Mrs. H. R. Ketchum, *Children*

MISSIONARIES
Miss Marie Freligh, *Sudan-Upper Volta*
Miss Marguerite Sundberg, *Philippines*

MUSIC
Rev. Linden W. Heath
Rev. Roy Burchell, *Registrar*
1421 McDowell Rd.
Petaluma, Calif.

For further information write to
Rev. W. VanClief Yaggy
371 Mission Rd. Glendale 5, Calif.

New England District
CAMP HEBRON
Attleboro, Mass.
June 27–July 5

SPEAKERS
Rev. William Allen, *Evangelist*
Dr. Harold Boon, *Bible Teacher*

MISSIONARY
Rev. Oscar Jacobson, *Colombia*

MUSIC
Rev. Richard Schnorbus, *Song Leader*
Rev. R. W. Bailey, *Soloist*

For further information write to
Rev. Ernest J. Bailey
53 Cocasset St. Foxboro, Mass.

Pacific Northwest District
CANBY GROVE CAMP
Canby, Ore.
July 9-19

SPEAKERS
Dr. H. L. Turner, *Bible Teacher*
Dr. A. W. Tozer, *Evangelist*
Rev. Arthur Hoenisch, *Youth*

MISSIONARY
Miss Marie Freligh, *Sudan-Upper Volta*

MUSIC
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For further information write to
Rev. E. W. Richards
1636 S.E. 25th Ave.
Portland 14, Ore.

Southeastern District
TOCCOA FALLS, GA.
July 6-12

SPEAKERS
Rev. Thomas Wilcox, *Evangelist*
Rev. G. H. Johnson, *Bible Teacher*
Rev. William Bedford, *Youth*

MISSIONARY
Rev. J. W. Whipple, *Laos*

MUSIC
Rev. James Grant

For further information write to
Rev. T. G. Mangham
P. O. Box 355 Maitland, Fla.

Northwestern District
MEDICINE LAKE CAMP
Minneapolis, Minn.
July 6-12

SPEAKERS
Rev. Gordon Wishart, *Evangelist*
Rev. S. W. Richardson, *Deeper Life*
Rev. Harry T. Hardwick, *Youth*

MISSIONARIES
Miss Miriam Cain, *Guinea, Africa*
Rev. W. S. Martin, *Sudan-Upper Volta*

MUSIC
Prof. J. M. Tannehill

YOUTH DIRECTOR
Rev. James McFadden

For further information write to
Rev. L. W. Pippert
1361 Englewood Ave.
St. Paul 4, Minn.

Eastern and Central Canadian District
GLEN ROCKS
Muskoka Lakes, Rosseau, Ont.
June 27–September 7

BIBLE TEACHERS AND EVANGELISTS

Dr. J. H. Hunter
Dr. William Fitch
Rev. Leonard Ravenhill
Rev. Gordon Cathey
Rev. Thomas Williamson
Rev. Gerald Gregson
Rev. Paris Reidhead
Rev. Donald Miller
Rev. Nathan Bailey

MISSIONARIES

Rev. G. S. Constance, *Area Secretary*
Rev. George Breaden, *Arab Lands*
Rev. Richard Johnston, *Thailand*
Rev. Roy J. Birkey, *Hong Kong*
Rev. Paul Morris, *India*
Rev. Paul Ellenberger, *Guinea*
Miss K. E. Mack, *Viet Nam*

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SPECIAL TEEN CAMP

June 29–July 10

For further information and illustrated folder write to

Rev. Nathan Bailey
61 Glenvale Blvd. Toronto 17, Ont.

Central District
BEULAH BEACH, OHIO
July 25–August 9

SPEAKERS

Dr. Harry L. Turner
Rev. C. J. Mason
Rev. C. A. Epperson
Dr. V. R. Edman
Rev. Don Kenyon
Rev. L. J. Isch, Sr.
Rev. C. S. Bixler
Rev. R. J. Smith
Rev. T. E. Thompson
Rev. R. B. Churchill
Rev. C. D. Hefner

MISSIONARIES

Miss M. M. Shaneman, *Indonesia*
Rev. E. P. Howard, *Sudan-Upper Volta*
Rev. Howard Emary, *Guinea, Africa*
Rev. K. E. Troutman, *New Guinea*

MUSIC

Rev. T. J. Spier
Mrs. C. S. Bixler
Miss Ethelyn Ashley

For further information write to

Rev. Neil E. Fye
Beulah Beach, Ohio

Northeastern District
DELTA LAKE
Rome, N. Y.
June 26–July 5

SPEAKERS

Dr. Julian A. Bandy, *Bible Teacher*
Rev. Charles A. Epperson, *Evangelist*
Rev. Melvin E. Nicholson, *Youth*
Rev. Richard Thomas, *Children*
Rev. H. E. Nelson, *Prayer and Healing Service*
Mr. Morris N. Townsend, *Laymen*

MISSIONARIES

Rev. Everett C. Eck, *Chile*
Rev. K. E. Troutman, *New Guinea*
Rev. and Mrs. R. J. Birkey, *Hong Kong*

AYF LEADERSHIP

Rev. Weldon B. Blackford
Rev. Donald Moreland

MUSIC

Mr. William Weston
Rev. Fred C. Isch

For further information write to

Rev. Louis J. Isch, Sr.
259 Main St. Johnson City, N. Y.

Sectional summer conventions will be announced in our next issue

Eastern District
SUMMIT GROVE
New Freedom, Pa.

BIBLE CONFERENCE

July 4-12

Rev. W. G. Weston, *Evangelist*
Rev. Don Shepson, *Bible Teacher*
Rev. E. P. Howard, *Sudan-Upper Volta*
Raleigh Harris Team, *Music*

CAMP MEETING

August 7-16

Rev. Cecil Thomas, *Evangelist*
Rev. B. S. King, *Evangelist*
Rev. H. J. Sutton, *Bible Teacher*
Rev. K. E. Troutman, *New Guinea*
Rev. R. P. Possiel, *Sudan-Upper Volta*
Rev. Roy Wilson, *Youth*
Mr. and Mrs. Paul Walton, *Children*
Mr. William Weston, *Music*

PASTORS' CONFERENCE

August 18-23

Rev. Gilbert Johnson
Rev. Don Kenyon
Dr. John Gates

For further information write to

Rev. J. W. McGarvey
3232 N. 2nd St. Harrisburg, Pa.

Western Pennsylvania District
MAHAFFEY, PA.
July 17-26

SPEAKERS

Dr. Jared F. Gerig, *Bible Teacher*
Rev. Don Kenyon, *Bible Teacher*
Rev. Merle Fuller, *Evangelist*
Dr. J. A. Bandy, *Youth*
Mr. and Mrs. Paul Walton, *Children*

MISSIONARIES

Rev. R. P. Possiel, *Sudan-Upper Volta*
Rev. R. J. Birkey, *Hong Kong*
Mrs. R. B. Ellenberger, *Guinea, Africa*

MUSIC

Rev. and Mrs. Benjamin Jenkins

For further information write to

Rev. D. C. Kopp
P. O. Box 33 Punxsutawney, Pa.

Southwestern District
ARLINGTON, TEX.
June 26–July 5

SPEAKERS

Rev. Keith Bailey, *Evangelist*
Dr. Harry L. Turner, *Bible*
Rev. Calvin Peters, *Youth*
Mr. and Mrs. Myron Johnson, *Children*

MISSIONARY

Rev. J. W. Whipple, *Laos*

For further information write to

Rev. George O. Hall
Drawer 33 Arlington, Tex.

Quotes from our Contemporaries

PAUL S. REES, in *The Covenant Companion,* discusses hearsay or experience:

"We have inherited Christianity's *forms,* you and I. Have we also experienced its *power*? . . . There is something nigh to terror in the fact that it is possible for us to give formal and by no means dishonest assent to what the historic creeds and confessions of the church say about Christ and the cross and prayer and love and hope, while we ourselves remain curiously unchallenged and unchanged by the truth of it all."

HAROLD EVANS, in *The Life of Faith,* reminds us that we have a *living* Saviour:

"If the glorious goal of the Christian life be the living Christ, then it means that our efforts are not unaided. We have a *conquering companion.* Otherwise our struggle after progress, our striving toward holiness would be pure humanism. But if our focus be on the living Christ then we find Him to be both the pattern and the power."

A Curse Lifted

By REV. W. E. EVANS, *Tribes of Viet Nam*

The greatest curse among the primitive tribespeople of Viet Nam, and one apparent in every tribe, is the sacrifice. There is no need to go into detail describing the gory spectacles that result when these sacrifices are made. Certainly the water buffaloes suffer, because it is the desire of the tribesmen to cause much agony to these dumb beasts.

What lies behind it, the purpose of such sacrifices, is the most significant thing to the missionary. He knows that fear of the evil spirits is ingrained in every heathen tribesman almost from birth. The one thing that will bring an end to these sacrifices is release of that innate fear. This in turn can be accomplished only through the revelation of Christ's gospel. The government is considering passing a law that would prohibit sacrificing. But you can't stamp out a centuries' old custom (and religion) by mere legislation.

The remedy then is Christ. It's a never-ceasing wonder to see the gospel's effectiveness as the power of God in bringing salvation to heathen tribesmen. A definite sign that these people are no longer under Satan's dominion is their renouncing the sacrifice. When this takes place we know the curse has been lifted because the gospel and *only* the gospel can bring release from sin.

Recently we had the wonderful experience of seeing the effect of God's mighty power in the hearts of some Jarai tribesmen. Thirty-five miles to the south of Pleiku is an area of cleared land that will soon be the site of a new village. Thus far there are only a few thatched shacks and one mud hut which provide shelter while the villagers construct permanent houses. The mud hut itself is strong evidence of freedom from superstition. It is built on the ground instead of on pillars after the custom of the Jarai. Before a Jarai has accepted Christ he never would build a house on the ground for fear the spirits would bring a curse upon him. This village promises to be an all-Christian village—something for which we have been praying many years. At the present time there are eight families who have believed. Just three days ago (as of this writing) one more family accepted Christ. Others also want to leave their heathen villages.

Anyone can live in this village as long as he abides by two stipulations: No sacrifices to appease the evil spirits are permitted. No drinking of any alcoholic beverage is allowed. These are the reasons the Christians left their former villages. They want to divorce themselves from every evil influence that reminds them of their sinful past. They have not memorized Second Corinthians 5:17—they may not even know about the verse—but they've experienced it. Don't try to tell them they are no different now than they were before their glorious experience of salvation.

One building that will be conspicuous by its absence in this new village is a spirit house. This is always the tallest and most prominent building in a Jarai village. The natives believe it houses many spirits. It also serves as a communal house where many of the young men live prior to marriage.

In the very center of the village land has been cleared for a chapel. The Christians will build their church with their own funds. The amazing thing about all of this is that they do not even have a pastor. But God, who has brought them thus far, will continue to guide them until a pastor is available.

The majority of these people are mere babes in Christ and need our constant prayers that they will remain steadfast. They have been snatched out of Satan's grasp, and he will use every wile to get them under his control again. I would therefore urge you to pray daily:

1. That God will keep these new believers faithful, and that Satan will be roundly defeated in every purpose to confuse them.
2. That one of our Bible school students will be available as pastor.
3. That even before they receive a pastor they will realize their responsibility to support him.
4. That the Lord will give the villagers a good harvest.

Jarai tribesmen dancing around a grave after a sacrifice has been made

W. E. EVANS

W. D. CARLSEN

An Indian merchant in Thailand listens to the gospel broadcast

Buy Broadcasting Time in Thailand

By REV. LEON B. GOLD

An urgent appeal comes to us from the missionaries in Thailand. Local radio stations that formerly would not permit gospel broadcasts are now willing to sell time. The rate is low enough so that it ought to be possible to arrange contracts with stations all over Northeast Thailand. But the special offerings to cover the cost have been few. Rev. Leon Gold writes, "We cannot honestly renew present contracts which run out the end of June unless specials have increased by then." The changed attitude of the radio stations is nothing short of a miraculous answer to prayer. Your dollars can carry the gospel by radio to thousands of listeners in Thailand.

IN Thailand radio is becoming more and more an effective means of disseminating propaganda. Tens of thousands of receiving sets are purchased each year. Alert to this opportunity of making the gospel known to many people not yet in touch with the church, Christian workers in Thailand are making use of the short-wave facilities offered them by The Far East Broadcasting Company in Manila. In the last six years the Thai Church and our Mission have coöperated in producing program tapes in the studio set up in Korat. Their programs are beamed to Thailand from Manila under the name "Good News Gospel Broadcast."

Results of this broadcast have justified the effort abundantly, but still the workers know that most Thai listeners, lacking short-wave receivers, tune their sets to local stations. Repeated efforts to secure broadcasting time on local stations all met with failure until last year.

The police station in Korat and four army stations then opened their facilities to gospel programs.

Within three weeks pressure from religionists antagonistic to the gospel forced the four army stations to reverse their decision. The police station, however, has continued without interruption since May. Now again, in answer to prayer, the door has opened wide. Three of the army stations resumed gospel broadcasting in December. Some other stations still refuse to accept such programs. But there are yet several local stations that are willing. In fact, more broadcasting time is available than there is money to pay for. Only as special gifts are designated for this purpose can this ministry continue.

The rate at which the radio time is offered is very low ($8.00 per half hour), but so far the gifts to be applied to broadcasting have been far below the amount that has been expended. Present contracts with the stations expire the end of June, and unless there is a sharp increase in special gifts, it will be necessary to curtail existing arrangements. Are you willing to let this happen? Are there not some personal expenditures you are contemplating that can wait until you have contributed toward this tremendously important work?

Gifts sent in regularly each month will be of the greatest help. If only thirty-two persons or groups were to set aside $8.00 each per month the workers in Thailand would be able to purchase twice the time they are now using. An advance here will mean much to every phase of gospel ministries. An open door is before us; how can we answer our Lord when we stand before Him if we do not enter it?

Thailand has a population of over twenty-three million people. The Christian and Missionary Alliance, working in the northeast part of the country, is responsible for 40 per cent of these people. The area of Northeast Thailand is almost the size of New York State and Pennsylvania combined. The rate of population increase is such that Thailand's is expected to more than double within the lifetime of most of the present missionary staff. The number of converts to Christ ought to be greatly increased for the Christian community even to hold its proportionate relation to the growth in population.

The urgent need in Thailand is for an outpouring of the Holy Spirit in revival blessing. As we study revival history, however, we notice that revivals begin only where the seed of the Word of God has been sown. The immediate task, therefore, is to sow the seed on as wide a scale as possible. Every means is being used: preaching, tract distribution, personal contacts, Bible correspondence courses, Scripture distribution and radio. It is imperative that we take full advantage of this latter medium, as it is now open as never before to the use of those who would sound forth the message of salvation. ◆ ◆ ◆

Foreign Reports Available

A limited number of the reports of the Foreign Department, showing the progress on the various mission fields, are available upon request. Write to the Foreign Department, 260 West 44th St., New York 36, N. Y.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Perhaps it would be well to ask yourself—

Why Have Sunday Schools?

By A. S. LONDON

I once wrote our late Dr. J. B. Chapman that some of the writers in the old denominations thought the time would come in the next thirty or forty years when something would take the place of Sunday schools in the church. He must have felt that I was disturbed over the matter, for he replied, "You need not be troubled over this matter, if they put it off for forty years."

Someone has said, "The Sunday school is the university of the masses." Or, as a leading church official says to all America, "Sunday schools are the schoolmasters." Forty million people are enrolled in the Sunday schools of our land. But there are more than 90,000,000 adults, in fewer than half the states in the Union, who are not enrolled in Sunday school anywhere.

A noted writer said long ago: "Build a great Sunday school, and the devil and all his cohorts cannot keep you from having a great church." Hundreds of pastors in the twenty-two different denominations where we have labored declare that from 80 to 90 per cent of all those who are converted come by way of the Sunday school.

Why do we have Sunday schools? We have them to reach out after the unchurched masses. The first thing that any church must do to enlarge its field of usefulness is to reach new people. And I know of no greater agency to seek out those who are lost and get them interested in the church than the Sunday school.

We have Sunday schools to save youth to good and useful citizenship. The world has been moved by youth who were brought under the influences of the churches of Jesus Christ. Joan of Arc led the armies of France at the age of eighteen. William Jennings Bryan became a church member at the age of fourteen, and was a member of Congress at the age of thirty-one. His last speech was in defense of the Bible as the inspired Word of God. John Calvin, the great divine, wrote his famous *Institutes* at the age of twenty-seven.

Bible teaching is a vital factor of any Sunday school worthy of the name. The more people who can be enrolled for Bible study, the more the church will get converted and into church membership. Statistics show that if a Sunday school has 50 per cent more enrolled for Bible study than the church has in membership, the ratio of conversions is one to four. Where the Sunday school has the same number enrolled as the church has membership, the ratio of conversions is one to fifteen. And if the Sunday school has 25 per cent fewer in numbers than the church has membership, the ratio drops to only one conversion to twenty-three. "Where Bible teaching precedes, evangelism has its richest harvest; and where Bible teaching follows, evangelism has its most permanent results."

Marion Lawrance once said that "the Sunday school is a sleeping giant." Thousands of Sunday schools are asleep. They are helpless and powerless as far as reaching out after the unsaved is concerned. "He that sleepeth in harvest is a son that causeth shame" (Prov. 10:5). Christ is asking the Sunday schools of our land to arouse themselves from lethargy, shake themselves from sleep and look upon the great harvest field.

Sunday schools of our nation—"Awake, thou that sleepest."—*Church School Builder.*

MEMO TO THE SUPERINTENDENT

This month ends the Sunday School Standard year. It's time for a check-up.

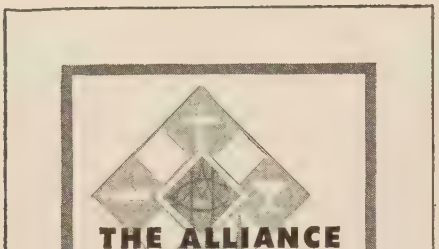
The report we ask you to send to our office gives us the cold, hard facts about your school. How many workers were present at least forty-six Sundays? How many workers' conferences were held during the year? Was a leadership training course provided, and if so, how many attended? What about your records?

The facts. But they're more than just that. Behind these facts we see the teamwork, or lack of it, between you, the pastor, and the workers in your school. We see the prayer that made growth possible. We see the diligence in planning—workers' conferences, training programs, contests, special emphases. We see the earnest desire, or lack of it, to press on, that through your Sunday school you may apprehend that for which you have been apprehended of Christ.

If you are really serious about your Sunday school you will want to face the facts squarely. You will want to look where you have been. Indeed, the Sunday School Standard is a guide in deciding where you want to go as you look ahead to new opportunities. As you see the weak spots you will want to do something about them in the new year.

The check-up forms will be sent to you by your District Sunday School Secretary. Watch for them. Help your district to become 100 per cent coöperative!

A limited number of the Council Sunday School Conference notebooks are available. If you would like one, send your request with $1.00 to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.



On Furlough

Miss Ruth J. Lanker, R. N., arrived May 3 from Sudan-Upper Volta, Africa. An early furlough is necessary because of her ill health.

Rev. and Mrs. Lloyd Van Stone and children, Burney and Darlene, arrived May 7 from New Guinea due to Mrs. Van Stone's and Burney's health.

Miss Ida J. Wessman arrived May 14 from Ecuador, having completed her second term in the Alliance Academy in Quito.

Miss Marian Doble arrived in Portland, Ore., on April 14 from New Guinea, having completed her second term.

Missionary Deputation

Rev. Robert M. Chrisman, Area Secretary of the Foreign Department, left on May 21 for an administrative deputation trip to Japan, New Guinea, Indonesia, Saigon and Manila. He will also touch briefly at Bangkok, New Delhi and Honolulu. He plans to return to New York on August 12.

With the Lord

Mrs. Howard L. Robertson went to be with the Lord on March 17 after an illness of ten weeks. The former Jean Blanchard, Mrs. Robertson had faithfully served the Lord for many years as director of the "Know Your Bible Club" and as superintendent of the Junior Department of the Sunday school of the Pittsburgh, Pa., North Side Church. She graduated from Nyack in 1941 and shortly after was married to Rev. Willard Marsh. The Marshes served Alliance churches in Grafton, W. Va., and Richmond, Va., until 1945 when Mr. Marsh died. A few years later she married Howard L. Robertson, of Grafton. She is survived by her husband; three daughters, her parents, two brothers, and a sister, Miss Betty Blanchard, a missionary in Africa.

Mrs. Stanley Sabine, wife of Rev. Stanley Sabine, went to be with the Lord on May 5, after one year of illness. She is survived by her husband and two young children, Timothy and Jonathan. The funeral was conducted in her home church in Casco, Me., by Rev. E. J. Bailey, superintendent of the New England District.

The New Generation

To *Rev. and Mrs. R. F. Rexilius,* Viet Nam, a son, Robin Jon, on April 27.

To *Rev. and Mrs. Chesley D. House,* Lethbridge, Alta., Canada, a daughter, Pamela Jean, on April 16.

A Unique Prayer Service

A group of twenty-four members and friends of the Napa (Calif.) Alliance Church form an unusual prayer fellowship.

It began a few years ago with a small number who prayed for each other and shared each other's problems and burdens. God so marvelously answered that they began to pray for others and exchange requests for others as they came in contact with the spiritually, and physically needy.

Later, space under "Announcements" in the classified ad section of the daily newspaper was purchased, and a post office box address established. The cost is nominal and equally shared by the members.

To date the group has record of 1,042 cases. Some are prayed with over the phone for salvation, healing and personal problems. Others come to the leader's office (a retired layman) and still others write in, using the post office box address. The director says that salvation is the fundamental need.

Percentage of results is high. For healing, about 25 per cent; frustrations, spiritual and mental, better than 25 per cent; broken homes or family troubles, 40 per cent; those that profess salvation and are prayed with, 40 per cent. Each of the twenty-four members of the group share in each request.

The newly formed Napa Alliance Church has received much benefit from this ministry. Several in the congregation have been saved directly or indirectly through this service, many healed and others led into the deeper life.

Readers who are interested in other details of this work may write to "Prayer Service," P. O. Box 124, Napa, Calif.

Northeast Ohio Women Meet

The women's missionary prayer bands of the Northeast Ohio area met for their spring rally on April 2 at the Euclid Alliance Church, East Cleveland, Ohio. Approximately 180 women attended, representing 22 Alliance churches. The speaker was Mrs. Kenneth Troutman, of New Guinea. Mrs. Sal Farinel, the newly elected District director, presented the plans of the District prayer bands organization.

Springfield (Ore.) Church Experiences Revival

Rev. Roland M. Gray, of Butler, Pa., was the instrument for revival blessing during special services held in Springfield, Ore., in March. The speaker emphasized the Fourfold Gospel, and the congregation waited on the Lord in prayer, fasting each Thursday of the campaign. On both Sunday afternoons a special healing service was held. One woman testified of being healed of curvature of the spine.

Writes the pastor, Rev. James Thompson, "Many people were filled with the Holy Spirit, several were saved."

Crusade Brings Spiritual Awakening

The Christian and Missionary Alliance Church at Oshawa, Ont., organized only five years ago, saw a nightly attendance of 230 persons during a recently held evangelistic campaign with Rev. Wes Aarum, Buffalo, N. Y., as the speaker. The pastor, Rev. William J. Newell, writes that there were thirty-two professions of conversion, with others being reclaimed.

A campaign committee appointed by the church executive committee organized prayer meetings throughout the city, and every department of the church supported the intercessory ministry, the pastor stated. Members and friends experienced a spiritual awakening that has resulted in many being made aware of their Christian responsibilities.

Central Ohio Women Meet at Marion

The women's missionary prayer bands of Central Ohio met for their spring rally at Marion, Ohio, on April 7 with 119 delegates present from 12 churches. The District president, Mrs. Sal Farinel, spoke in the afternoon service. Mrs. Clyde Powell, of Viet Nam, told of missionary work among the tribes of that land and showed pictures of the leprosarium. A question period was followed by a season of intercession.

Missionary Treasury

★ ★ ★ ★ ★

April 1959

General Fund	$338,375.76
Missionary Specials	37,775.39

We rejoice in the income for April which was an increase of approximately $22,000 above the income for April, 1958. We still need definite prayer for our General Fund income, since at the end of the first four months it is $37,000 less than that which had been budgeted. Let us continue to trust the Lord for the full amount in our budget so that there may be no delay in the advance program this year.

Gifts for the month of April are covered by our Receipt Nos. 4638–6219 and 371–480. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Sunday

1 THESSALONIANS 1 (verse 5).

This was no mechanical revival gotten up by sensational excitement, but a powerful work of the Holy Spirit, producing conviction so deep and conversion so thorough that no affliction or persecution could intimidate them. But they joyfully faced the afflictions of the gospel and took their stand on the side of Christ and His apostles with boldness. Their conversion was accompanied with much deep feeling, and especially with joy in the Holy Ghost and full assurance of faith.—A. B. SIMPSON.

Monday

MATTHEW 18:1-10 (verse 9).

Show me what a man is looking at, and I will show you what his life will be. Tell me his favorite author, his favorite artist, his favorite pleasure, and I will tell you where his strength or weakness lies. Bring him into a room crowded with pictures and watch where his eye first lights and longest lingers; there will his heart be also. It is in the direction of the eye that you must seek the aim of the life. —GEORGE MATHESON.

Tuesday

1 JOHN 4:11-21 (verse 18).

Muskeg swamps were a hazard to many early American explorers. The moss-covered ground looked innocent enough, but when it began to tremble under his feet a seasoned scout would lie down at once and move along as quickly as possible, being careful never to stand still. If he halted he knew he would break through the moss, be drawn into the muck and possibly drowned. The times when men flounder are always when they allow themselves to be halted by the fear of what lies ahead.—SELECTED.

Wednesday

EPHESIANS 5:18-33 (verse 20).

My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

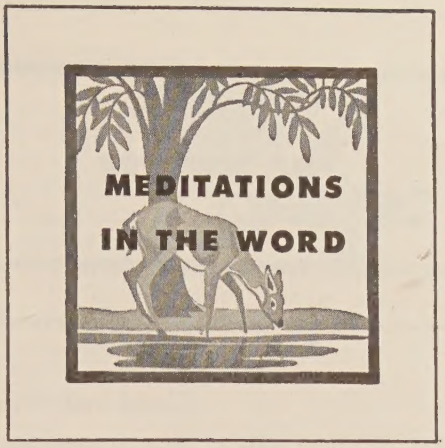
I thank Thee more that all my joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be my guide
And not my chain.

—ADELAIDE ANNE PROCTER.

Thursday

MATTHEW 6:1-15 (verse 6).

We are often surprised at the outward calmness of men who are called upon to do unpleasant and most trying deeds. But could we have seen them in secret, we should have known the moral preparation which they underwent before coming out to be seen of men. Be right in the sanctuary if you would be right in the market place. Be steadfast in prayer if you would be calm in affliction.—JOSEPH PARKER.



Edited by EDITH M. BEYERLE

Friday

EXODUS 24:12-18 (verse 15).

Moses was hidden away with God on the side of the mount six days before God spoke. All he could do was wait! He could not hurry God regardless of any impatience he may have felt inside his heart. Had he been like us today, when six *hours* had passed he would have thrown up his hands and left! But he would have left God behind, too! He never would have climbed to the top, either—the place of vision!—PAMEH.

Saturday

PSALM 30 (verse 6).

Attachment to sensible delights is the fruitful source of all our illusions. Souls are earthly in desiring something tangible, as it were, before they can feel firm. But this is all wrong. It is these very things of sense that produce vacillation. We think while the pleasure lasts that we shall never desert God. We say in our prosperity that we shall never be moved. But the moment our intoxication is over we give up all for lost, thus substituting our own pleasure . . . in place of God.—FÉNELON.

Sunday

DANIEL 12 (verse 3).

Have you been accumulating blessings only for yourself? Will your record be like the man's who once cabled across the sea to his friends at home after an awful shipwreck in which his family had all perished by his side, "Saved alone"? "Your heaven," Rutherford used to write, "will be two heavens for me; your salvation will be two salvations to me."—A. B. SIMPSON.

Monday

1 PETER 1:13-25 (verse 15).

To every truly established Christian there ought to be a fixed standard of faith and duty, a great revelation from God of his privilege and obligation in every respect from the beginning to the end of eternity. We must put God to the front, and then remember that the standard of holiness to which we are to attain must never be lowered to meet the necessity of man's circumstances, but must remain the same, the absolutely true and perfect standard of God Himself.—H. W. WEBB-PEPLOE.

Tuesday

JOB 36:22-33 (verse 22).

God teaches all the scholars in His school. He dares entrust none to an usher. . . . There is but one textbook for the whole school. It is always the Law of God. We learn from it when we are babes. In mature life we resort to it at every emergency. In old age we feel we never understood before its meaning or beauty.—F. B. MEYER.

Wednesday

1 PETER 5 (verse 10).

O God, Thou are great and Thou fillest
the spaciousness
Of the vast universe Thou didst create!
Yet, ever mindful of me in Thy graciousness!
Thy loving kindness, how tender, how great!

My Father, I know Thee, though Thy personality
Man by his searching can ne'er comprehend;
Thou to Thy sons art a loving reality,
God of all grace, who will save to the end.

—W. SPALDING.

Thursday

1 CORINTHIANS 12:12-31 (verse 14).

That eternal future will show how the Lord had need of each of us for the "bearing about" of the special manifestation of Jesus entrusted to us, in which no other could take our place. He needs us, every one of us, as if there were no other besides.—PARABLES OF THE CHRIST LIFE.

Friday

JEREMIAH 42:15–43:7 (42:20).

People are such strange beings: so set upon their own ways, accepting what pleases them and rejecting that which is contrary to their desires. Jeremiah, even though assured by the remnant left in the land that they would most certainly abide by God's decision, did not believe them (42:20). Alas! they were deceived by their own hearts and went their own way in spite of God's word to them. But who are we to judge Israel? We do the same thing! Unless we are careful we will accept what we want from the Book and say "good-by" to the balance. We are apt to like the promises but bypass the warnings and rebukes!—PAMEH.

Saturday

2 CORINTHIANS 5:14-21 (verse 21).

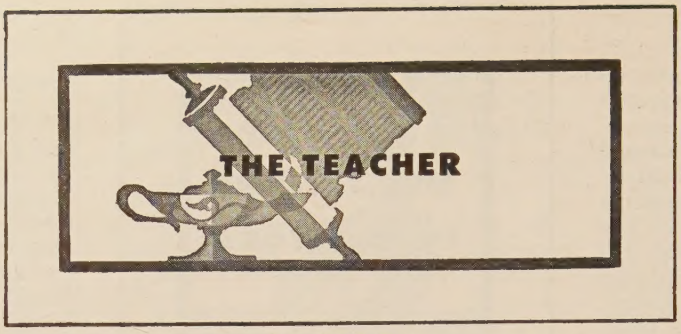
I have learned this, if a minister makes much of the blood, and makes much of substitution, and holds Christ up as the sinner's hope, God blesses his ministry. And if the apostles did not preach this, what did they preach? You take the great doctrine of substitution out of the preaching of Paul, Peter, John, James, Philip and of all these holy men, and you take out all that they preached.—D. L. MOODY.

June 7, 1959

LESSON TEXT—
1 Kings 21:1-7, 17-20

GOLDEN TEXT—
Jeremiah 22:13

DEVOTIONAL READING—
Jeremiah 22:1-5, 13-16



June 14, 1959

LESSON TEXT—
2 Kings 5:1-5a, 7-15b

GOLDEN TEXT—
Psalm 33:5

DEVOTIONAL READING—
Psalm 33:8-22

By Harold J. Sutton

A Prophet Denounces Corruption

Ahab, infamous king of Israel, maintained a part-time residence in Jezreel. This summer estate, he reasoned, would be vastly improved by an adjoining vineyard belonging to one Naboth.

I. A KING'S DESIRE (1 Kings 21:1-4).

1. *Discontent* (v. 2). Not content with his own, the sovereign coveted his subject's possession. Samuel's prophecy was fulfilled (1 Sam. 8:14, 19, 20). Those who are not satisfied with enough never get enough to satisfy.

2. *Denied* (v. 3). Ahab's proposal not only was contrary to Naboth's wish; it was wrong. The nation's economy forbade the sale or transfer of the family inheritance (Num. 36: 7; Ezek. 46:18). The offer did not tempt the God-fearing Naboth. He knew that nothing ever excels a God-given possession.

3. *Displeasure* (v. 4). Here is revealed an undisciplined nature. The reason for Naboth's refusal should have gladdened the king. Instead, he was face to the wall in bed, sulking and refusing to eat—all because he could not induce a loyal citizen to break a God-given law, which he, the king, was sworn to uphold. Out of the breach of the first commandment would come the violation of the sixth, eighth, ninth and tenth.

II. A QUEEN'S DEPRAVITY (1 Kings 21:5-14).

1. *Jezebel's scruples*—she had none. Said she, "Art thou king for naught? The vineyard is as good as yours." Nothing surpasses a good woman; nothing is as bad as a bad one.

2. *Jezebel's scheme,* diabolical. Possessing the king's seal, her word was his word and his word was law. Jezebel invoked a Jewish law to murder a citizen who kept the Law.

3. *Jezebel's success,* abundant. One questions the passive coöperation of the elders in this devilish plot. These (they were Naboth's neighbors) were the appointed guarantors of justice (Ex. 23:2, 6; Deut. 27:25). Surely there is more to office-bearing than leadership at fast and feast. Naboth's sons were murdered, too (2 Kings 9:26). Minus heirs, the vineyard would revert to the king.

III. A PROPHET'S DENUNCIATION (1 Kings 21:17-20).

1. *Revelation.* "The word of the Lord came" (v. 17). It always does. There is no Eden of evil without it. Even as Ahab walked in his newly acquired field of desire there walked another with a message of doom.

2. *Interrogation.* It was the "Hast thou?" of accusation (v. 19). Ahab got his toy, but he got a prophet, too. Ahab threw up the smoke screen of self-defense (v. 20). Truly, sin is the blind spot in moral vision.

3. *Proclamation.* Verses 19-24 reveal a threefold judgment on Ahab, Jezebel and the king's posterity.

OBSERVATIONS: Beware the curse of covetousness. It is desire passed to greedy and envious longing. Like death and the grave, it always takes but never gives. Covetousness leads to: (1) forgetfulness of God (Deut. 8:12-14); (2) Sabbath-breaking (Amos 8:4-6); (3) robbery (Mic. 2:2); (4) domestic difficulties (Prov. 15:27); (5) shortened life (Prov. 28:16); (6) God's hatred (Psa. 10:3); (7) many sorrows (1 Tim. 6:9, 10). Beware of this refined idolatry.

Elisha and Naaman

Here is recorded missionary work of the first magnitude.

I. *The problem is fundamental, not the accidental.*

Naaman was a leper (v. 1). High in rank, great in honor, successful in war, distinguished for bravery—but that did not make the story. We have here to do with the man's disease, not his dignity or his position. So with the gospel's approach. Men regard themselves as respectable and sinners only by accident or incident. The reverse is true. Fundamentally men are sinners. Their respectability is by accident or incident.

II. *The disease typifies a greater one—sin.*

As type of sin, leprosy begins small, causes separation, is incurable and proves fatal. The uncleanness of the malady is proverbial.

III. *The curative agencies are plural and necessary.*

1. *The maid's testimony* (v. 3). Although she was but a child, a Jewess, a slave and far from home, her piety was real. Act consistent with profession; someone will see God.

2. *A prophet God-controlled* (v. 8). Syria's king went at it with pomp, price and prestige (vv. 5, 6). Faithless Joram was too great to know a mere prophet (v. 7). One was ignorant and arrogant; the other was undiscerning and unbelieving. How refreshing is Elisha's "Let him come . . ."

3. *One who is prophet-sent* (v. 10). The entourage was at the gate but Elisha was not at the door. Naaman had to be convinced that his problem was the concern, not his position. The sending of a messenger began the humbling process. Suppose the messenger had refused, was not available, or had garbled the message. No, he was present, available, obedient and reliable. How important!

4. *Attendants who were interested* (v. 13). They reasoned that one would try the greater, why not the lesser? Naaman's rage obscured his reason, not for the first time.

5. *Naaman's obedience* (v. 14). Granted that the bathings were hard on Naaman's *dignity;* they were vital to the release of his *disease.* The cliché "Is your salvation something you are 'doing' or something that was 'done' for you?" has certainly been overworked. "Done" and "doing" are sides of a coin. That there are aspects of redemptive release to which nothing can be added, none will deny. That there are coöperative requirements to which men are obligated, none can deny. Sovereign power Godward and conditioned compliance manward are complements of the cure.

6. *Power requisite to cure* (v. 14). Such is always present and available. The gospel of redeeming grace is greater than any demands that may be placed upon it.

IV. *The courtier's mistakes are those common to humanity.*

1. *Wrong place* (v. 6). A king is no substitute for a prophet. Thus innocents still are slaughtered (Matt. 2).

2. *Wrong manner* (v. 5). God's gifts are not sold.

3. *Wrong attitude* (v. 11). There are times when it is best to leave the thinking to God.

4. *Wrong way* (v. 12). It was not a question of "rivers"; it was a matter of requirements.

Study verses 17-19. Elisha's "go in peace" implies that Naaman was to use the best light he had.

THE BUFFALO COUNCIL

(Continued from page 4)

our day in Latin America" . . . French West Africa becomes three—the Sudan-Upper Volta, Ivory Coast and Republic of Guinea . . . "This day we dare not withhold our gifts . . . we make ourselves available to God" . . . scores of young people responding . . . "Buildings for building faith" in Viet Nam: $250,000 needed for new Bible school and city church buildings . . . And the biggest Council missionary offering ever received: $4,324 in cash and $6,975 in pledges . . . "The best missionary meeting" . . .

The anniversary program of the Preachers Chorus, singing better than ever . . . "old-timers" Smalley, Yaggy and Henry helping . . . "Awake—Rejoice" . . . "Old-time Religion" . . . "We Shall Rise" . . . The sincere tribute to Dr. Brown for this inestimable contribution to the spirit of Council . . . camp-meeting songs and hymns of worship . . . The ovation for Mr. D. J. Fant, Sr. "The best Council I ever attended" . . .

Dr. Tozer's heavily theological and warmly evangelistic message on the goodness and mercy of God . . . "Don't go to God and build up a case for yourself; just cast yourself on Him . . . God didn't become merciful when Jesus died on the cross—Jesus died because God was merciful . . ." Dr. Brown giving the invitation, and the great number who responded . . . "The best Council . . . See you in Portland!"—ANITA M. BAILEY.

Business sessions in historic First Presbyterian Church—massive arches and dome, jewel-like chandeliers, windows rich in color—Alliance preachers should feel right at home! . . . Display booths: Christian Publications, Inc. . . . Sunday school . . . AYF with its new magazine, *Compass* . . . Alliance Bible colleges . . . summer camps . . . LCMA . . .

Secretaries' room . . . long tables covered with reports and minutes . . . hasty cups of coffee for the typists . . . Plastic signs on committee room doors . . . seats reserved for officers and "the press" . . . ballots in color—"Must my vote be pink?"

Distinguished guests: Rev. Cornelius Vlot, Messrs. Konemann and Knecht from Holland and Belgium, Dr. William Smalley, Dr. T. G. Lilley, pastor of historic Presbyterian . . . Opening prayer for business sessions led by Dr. H. M. Shuman, President-Emeritus . . .

Reports from the President, heads of departments, General Secretary, Commission on Organization . . . Dr. Turner's reminder that in a year of stormy threatenings "there has been no necessity for action on the part of the Committee on Emergencies." . . . "In the will of God we have completed deputational visits to twenty-one of our fields" . . . reasons for encouragement and symptoms of decline . . . a note of solemnity and thanksgiving . . . a burst of song, "Revive Us Again" . . .

Foreign Secretary, Rev. Louis L. King, presented a long, prayerful look at the great responsibilities abroad . . . breath-taking vistas for our faith . . .

"An income twice that at present could be used effectively for tasks long postponed and urgent needs that are still before us at home and abroad," declared Treasurer, Rev. Bernard S. King . . . Giving reached the record sum of $3,948,495.54, a remarkable figure in a year of economic gloom and dark forecasts . . . a high level of sacrificial giving, but nevertheless the lowest income increase of any year since 1950 . . .

Rev. H. E. Nelson, Home Secretary, reported per capita missionary giving as $56.07 . . . 27 Alliance churches gave over $20,000 for missions . . . "Let us bow our heads and hearts in thanksgiving to God as we view these amazing figures" . . . a growing congregation in Mexico City . . . "Advance" describes Alliance work in Puerto Rico: missionary conventions with pledges for Alliance missions . . . Extension ministries receiving special attention from the 900 members of the Laymen's Crusade for Missionary Action . . .

"In spiritual literature is to be found the dynamic to convert sinners, transform lives and accomplish in the life of the believer the eternal purposes of God," stated Mr. P. B. Christie, Publication Secretary . . .

Changes in the appearance and frequency of publication have been made in THE ALLIANCE WITNESS and the circulation remains solid, said Dr. A. W. Tozer, editor . . . The deficit in production has been cut from $41,373 in 1957 to $10,458 in 1958, a saving of almost $31,000. "For this we praise God." . . . Secretary of Education, Rev. W. F. Smalley, reported personnel changes, called attention to what is being done to carry out resolutions of previous Councils . . .

Meeting of the General Society in accord with legal requirements . . . Committees buzzing about their respective rooms and swarming again . . . "Spell out" ending in a spelldown . . . portable microphones pursuing eager debaters . . . "Delegates will observe the ten-minute limitation" . . . "When is a preacher's wife a layman?" . . . "National" not a popular word with the new Bureau of Extension . . . "Composite" survives amending process . . . "Are we voting now on the recommendation of the committee or on the recommendation of the Commission on Organization?" . . . It's a great day for the *status quo* . . .

Thompson's zipper for heads cut off in Council debate . . . the "ayes" have it—or do they? Call for division of the house . . . amendments . . . substitutions . . . Voices of veterans lifted in warning lest uniformity and organizational rigidity stifle the Spirit's leadings . . . New voices participating in discussion . . . Courtesy, dignity and restraint characterize the discussions . . . The best of friends voting on different sides of vital issues . . . Earnest seeking by all delegates to know the right way and to follow God's leading for the fellowship that has tremendous spiritual significance for us all.—CHARLES E. NOTSON.

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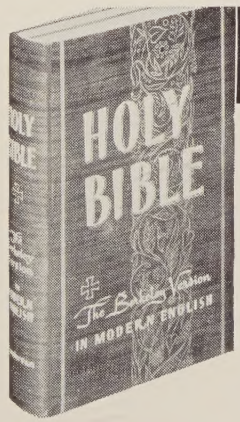

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R. P. WOERNER

Students and faculty at the Bible institute in Temuco, Chile, began their school term at the end of March. Pray with them for a successful year.

Chile—Land of Variety and Division

CHILE with its seven million inhabitants is not large as nations go but it is one of the most interesting. Its land boasts a variety of conditions that are remarkable. To mention two extremes: There are deserts in which the oldest inhabitants have never seen a heavy rain and plant life exists only where there is irrigation. In other regions the people say, "It rains here twelve months in the year, and in some years thirteen."

Someone has said "The Chilean is the Irishman of South America." He is naturally witty and inclined to be optimistic. He is determined to squeeze some pleasure out of life. Words come to him easily and he has marked gifts of expression. This is both an advantage and a disadvantage. On slight provocation Chileans will take issue one with another. The tendency toward divisiveness is seen in the large number of political parties—there are at least a dozen.

These same divisions flourish in the religious world. The number of organizations that pose as exponents of some type of evangelical Christianity is astonishing. Some of these are entirely of national origin. Others have been imported from the United States. Most of them are carrying on the work of the Lord in keeping with the temperament of the Chilean people. Yet the diversity creates problems and sometimes results in strong rivalry and competition. In addition there is the Roman Catholic Church—a power never to be despised.

The Christian and Missionary Alliance, with its sixty-one years of history in Chile, is considered an old-timer. The Lord has blessed and honored the ministry of this Society through the years. In the words of the apostle Paul, the workers there would say, "But in all things approving ourselves as the ministers of God . . . by honour and dishonour, by evil report and good report . . . as unknown, and yet well known." This is the spirit that paves the way for unity among those who belong to Christ.

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